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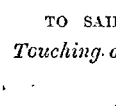
FOR LONDON.

TO SAIL ON THE 1ST MARCH 1854.

Touching on the Coast and at the Cape if inducement offer.



MESSRS. GREEN'S fine A. I Frigate-built Passenger Ship "*VERNON*," 1000 Tons, AUGUSTUS CONSITT, Commander ; has first rate accommodations for Families, and carries a Surgeon. Plans of the Cabins may be had on application to

WALLACE & Co.

Bombay, 24th October, 1853.

FOR LONDON.

TO SAIL ON THE 20TH INSTANT,

Calling at the Cape and Cochin.

MESSRS GREEN'S fine A. I. Frigate built Passenger Ship "SERINGAPATAM," 1000 Tons, H. J. GIMBLETT, Commander ; has first-rate accommodations for Families, and carries a Surgeon. Plans of the Cabins may be had on application to WALLACE & Co.

Bombay, 5th August, 1853.

FOR SALE BY THE UNDERsigned, from the best makers, Silver and Gold double case Watches, with 13 Jewells, and Gold Cap Chains of various description, priced moderately. Early applications recommended.

EDULJEE MUNCHERJEE, SON,
Military Store Lane,
near No. 2, Green Railing Tavern

Bombay, 21st November 1853.

Dental Surgery.

DR. MILLER, Rampart Row, attendance daily from 10 A. M. till Noon.

January, 1853.

NOTICE.—MR. GEORGE L. PERRY has been authorized to sign all Bills issued from this Office, and it is requested that all monies for this Establishment may be made payable to that gentleman.

Bombay Guardian Office, }
28th January, 1853 }

THE FAR FAMED MEDICINE !!!

HOLLOWAY'S PILLS.

SURPRISING CURE OF A CONFIRMED ASTHMA,

AFTER FIVE YEARS' SUFFERING.

The following testimonial has been sent to Professor Holloway, by a Gentleman named Middleton, of Scotland Road, Liverpool.

Sir,—Your Pills have been the means, under providence, of restoring me to sound health after five years of severe affliction. During the whole of that period, I suffered the most dreadful attacks of Asthma, frequently of several weeks' duration, attended with a violent cough, and continual spitting of phlegm intermixed with blood. This so shook my constitution that I was unfitted for any of the active duties of life. I was attended by some of the most eminent medical men of this town, but they failed to give me the slightest relief. As a last remedy I tried your Pills, and in about three months they effected a perfect cure of the disease, totally eradicated the cough, and restored tone and vigour to the chest and digestive organs.

I am, Sir, your obedient Servant,
Dated Jan. 1st, 1853. (Signed) H. MIDDLETON.

A PERMANENT CURE OF A DISEASED LIVER,

OF MANY YEARS' DURATION.

Copy of a Letter from Mr. Gomis. Chemist, Yeovil, to Professor Holloway.

Dear Sir,—In this district your Pills command a more extensive sale than any other proprietary medicine before the public. As a proof of their efficacy in Liver and Bilious Complaints I may mention the following case. A lady of this town with whom I am personally acquainted, for years was a severe sufferer from disease of the Liver and digestive organs ; her medical attendant assured her that he could do nothing to relieve her sufferings, and it was not likely she could survive many months. This announcement naturally caused great alarm among her friends and relations, and they induced her to make a trial of your Pills, which so improved her general health that she was induced to continue them until she received a perfect cure. This is twelve months ago, and she has not experienced any symptoms of relapse, and often declares that your Pills have been the means, of saving her life.

I remain, Dear Sir, yours truly,
Nov. 23rd, 1852. (Signed) J. GAMIS.

AN ASTONISHING CURE OF CHRONIC RHEUMATISM, AFTER BEING DISCHARGED FROM THE HOSPITAL INCURABLE.

Copy of a Letter from Mr. W. Moon, of the Square, Winchester.

To PROFESSOR HOLLOWAY,

Sir,—I beg to inform you that for years I was a sufferer from Chronic Rheumatism, and was often laid up for weeks together by its severe and painful attacks. I tried every thing that was recommended, and was attended by one of the most eminent Surgeons in this town ; but obtained no relief whatever, and fearing that my health would be entirely broken up, I was induced to go into our County Hospital, where I had the best medical treatment the Institution afforded, all of which proved of no avail, and I came out no better than I went in. I was then advised to try your Pills, and by persevering with them was perfectly cured, and enabled to resume my occupation, and although a considerable period has elapsed, I have felt no return whatever of the complaint.

I am, Sir, your obliged Servant,
Oct. 8th, 1852. (Signed) W. MOON.

AN EXTRAORDINARY CURE OF DROPSY, AFTER SUFFERING FOR EIGHTEEN MONTHS.

Copy of a Letter from Mr. G. Briggs, Chemist, Goole, dated February 15th, 1853.

To PROFESSOR HOLLOWAY,

Sir,—I have much pleasure in informing you of a most surprising cure of Dropsy, recently effected by your valuable medicines. CAPTAIN JACKSON, of this place, was afflicted with Dropsy for upwards of eighteen months, to such an extent that it caused his body and limbs to be much swollen, and water oozed as it were from his skin, so that a daily change of apparel became necessary, notwithstanding the various remedies tried, and the different medical men consulted, all was of no avail, until he commenced using your Pills, by which, and a strict attention to the printed directions, he was effectually cured, and his health perfectly re-established. If you deem this worthy of publicity, you are at liberty to use it.

I am, Sir, yours respectfully,
(Signed). G. BRIGGS.

These celebrated Pills are wonderfully efficacious in the following complaints :—

Ague	Inflammation
Asthma	Jaundice
Bilious Complaints	Liver Complaints
Blotches on the Skin	Lumbago,
Bowel Complaints	Piles
Colics	Rheumatism
Constipation of the Bowels	Retention of Urine
Consumption	Scrofula, or King's Evil
Debility	Sore Throats
Dropsy	Stone and Gravel
Dysentery	Secondary Symptoms
Erysipelas	Tic Douloureux
Female Irregularities	Tumours
Fevers of all kinds	Ulcers
Fits	Veneral Affections
Gout	Worms of all kinds
Head ache	Weakness, from whatever cause
Indigestion	&c., &c.

Sold at the Establishment of Professor Holloway, 244, Strand, (near Temple Bar London,) and by all respectable Druggists, and Dealers in Medicines throughout India and China, at the following prices—12 Annas, 2 Rupees, and 4 Rupees.

☞ There is a considerable saving by taking the larger sizes.

N. B.—Directions for the guidance of Patients are affixed to each.

AGENTS FOR INDIA.—Messrs. Framjee Nesserwanjee, & Co. Bombay ; Messrs. Thomas Payne and Sons, 7 and 8, Writers' Buildings, Calcutta ; Messrs. Seetulpersaud and Co., Lucknow ; Messrs. Gibson and Co., Lahore ; Messrs. Meppart and Co., Vizigapatam : Messrs. Lewis and Co., Maulmain ; Mr. J. A. Gibbons, Meerut ; Mr. Edward Cook, Dacca ; Mr. F. Fell, Cuttack ; Mr. Chapman, Darjeeling ; Messrs. Thompson and Co., Monghyr ; Messrs. Nubbybux and Co., Delhi ; Baboo Rhugbutty Churn Chuckerbutty, Mirzapore ; Messrs. Cursetjee and Co., Hydrabad ; Mr. J. Coates, Ferozepore ; Messrs. Hulse and Nephew, Agra ; Mr. Francis Smyth, Dinapore ; Messrs. Bollard and Co., Allahabad ; Mr. W. Jones, Bangalore : Messrs. Cursetjee and Co., Jubbulpore ; Mr. John C. Pyle, Futtyghur ; Mr. Greig, Mussoorie ; Mr. Collins, Gwalior ; Messrs. Noorbux and Co., Delhi ; Messrs. Cursetjee and Co., Saugor ; Messrs. Cursetjee and Co., Kamptee ; Messrs. Pestonjee and Co., Mhow ; Messrs. Greenway Brothers and Co., Cawnpore ; Messrs. McDonald and Co., Umballah ; Messrs. Darrell, Brothers, Nyneetal, and Bareilly ; Mr. Ball, Simlah.

BOMBAY MONEY MARKET.

THURSDAY EVENING, DECEMBER 8, 1853.

EXCHANGES.

ON LONDON—at
6 months' sight, per Rs. 2s 1⅛d. For doct. Bills.
6 months' sight, per Rs. 2s. 1⅛d. For credit Bills.
ON CALCUTTA—at
60 days' sight.....Rs. 99 .
30 days' sight,.....Rs. 99 : 7-16ths
at sight,.....Rs. 99 ; 15-16ths
ON MADRAS—at
30 days' sight..... 99½
at sight..... 100
ON CHINA—at
60 days' Rs 237 Nominal.

BANK AND OTHER SHARES.

Bank of Bombay.....	Rs. 1000	each,	39	per cent. pm. Sales.
Oriental Bank Corporation.....	„ 250	do.	78—Ex. Div.	
Commercial Bank.....	„ 500	„	3½	pr cent prem. Sales.
Agra Bank.....	„ 500	„	40	pr cent prem.
Bank of Madras.....	„ 1000	„	1,000	22½ per cent pm.
Apollo P. Com.....	„ 12,500	„	12,000	20,000
Colaba P. Com.....	„			6,000
Colaba L. Com.....	„ 10,000	„		9,500
Bombay S. N. Com.....	„ 510	„	400	58 pr ct. disct.
Gr. Ind. P. R. Com....	„ 54-8-9	paid in Bombay, or £5 in England, 25 Rs. pm. each share sales.		

GOVERNMENT SECURITIES.

4 per cent transfer loan Rs. 113 for numbers registered for transfer per 100 Sicca.
5 per cent loan 1841-42 .. Rs. 101½ @ 102 per 100 Co.'s.
4 per cent loan 1832-33 .. Rs. 102½ per 100 Sicca.
4 per cent loan 1835-36 .. Rs. 101½ @ 102 per 100 Co.'s.
4 per cent loan 1842-43 .. Rs. 101½ @ 102 per 100 Co.'s.

PRICES OF BULLION.

Sovereigns, each.....	Rs. 10 : 3-16ths	Nominal.
Bank of England Notes.....	Rs. 10 : 3-16ths	per £nom.
Spanish Dollars.....	Rs. 234.....	per 100
Republican Dollars.....	Rs. 228.....	per 100
German Crowns.....	Rs. 219.....	per 100
Sycee Silver.....	Rs. 104½ @ 104⅝	pr 100 tls.
Gold Leaf (range of quality)....	Rs. 16½	per tola.
Gold Ingots, according to touch for 9⅜ touch.....	Rs. 16	per tola.

FREIGHTS.

To London...	£3.....	per ton.
To Liverpool	£3.....	per ton.
To Calcutta..	Nominal.....	per Rass.
To China.....	Rs. 17½.....	per candy.

BANK OF BOMBAY.

DISCOUNTS, EXCHANGES, &c.

DISCOUNT.

On Government Bills..... 3 per cent.
On Private Bills at or within 3 months 6 do

INTEREST.

On Fixed Loans on Govt. Notes..... 4 per cent
On Cash Credits and Loans on Govt. Notes 5 do.
On Loans on deposits of Goods, &c..... 6 do.

The rates of advance on deposit of Government Notes is 95 per cent., and on goods, *three fourths* the approved value.

Parties discounting Bills may take them up at any period prior to their maturity, and the Bank will refund the discount for the unexpired portion of the time such Bill may have to run, at the rate of 3 per cent per annum under the rate charged.

ORIENTAL BANK CORPORATION.

(Incorporated by Royal Charter.)

BOMBAY AGENCY.

INTEREST ALLOWED,

On Deposits payable on demand in sums of Rs. 100 and upwards.... 2 per cent. per annum.
On „ do payable in one sum at 3 months' notice..... 3 do do
On do payable in one sum at 6 months' notice..... 4 do do

N. B.—No interest is allowed on Deposits under Rs. 1,000 *or over Rs.* 50,000.

INTEREST AND DISCOUNT CHARGED,

On Government Bills.....	Not exceeding 3 months.	3	per cent. per annum
On Private Bills.....		7	do do
On Private Bills secured by Government paper...		6	do do
On Private Bills secured by Goods &c.....		7	do do

Rebate on uncovered Bills allowed at Government Bill rate only.

RATES OF EXCHANGE.

On London,	at 6 months' sight.....	2s. 0¼d.	per Rupee
do	at 3 do do	2s. 0⅜d.	do.
do	at 2 do do	2s.	do.
do	at 1 do do	1s. 11⅞d.	do.
do	at 1 day's do	1s. 11⅝d.	do.
On Scotland	at 1 do do	1s. 11⅝d.	do.
On Ireland	at 1 do do	1s. 11⅝d.	do.
Circular Notes payable throughout Europe.....		1s. 11½d.	do.

N. B.—The Corporation does not draw at *six months' sight* for sums under £50 nor for sums under £20 except at *one day's sight*. No drafts are issued for less than £5, but small sums are remitted by advice.

For the convenience of parties not resident in Bombay the Corporation undertakes to remit to Europe *by its own Drafts*, at the Current Exchange, and without any charge for Commission, on receiving the Equivalent.

Parties are requested to make all Orders or Hoondees payable to "*The Oriental Bank Corporation, or Order*," and to state as distinctly as possible the *name and address* of the person to whom the remittance is to be made, and the *sight* at which the Bills are to be drawn.

COMMISSION.

Charged on the purchase or sale of Government and other Securities, negotiable in Bombay..... ½ per cent

COMMERCIAL BANK OF INDIA.

DEPOSITS.

Interest is allowed on Deposits above Rs. 1,000 and not exceeding Rs. 50,000 at the following rates, viz.

On deposits payable on demand..... 2 p.ct. p. an

On deposits withdrawable at 3 months' notice for which non-transferable receipts will be granted..... 4 per cent

On deposits for 6 months certain in sums not less than Rs. 500—for which Bank Post Bills at 6 months' date including interes will be given..... 4 per cent.

N. B.—No Cheques paid or Cash received under Rs. 50. Notice for withdrawal of fixed deposits may be given when lodged with the Bank or at any subsequent period. It is required always to be in writing.

DISCOUNT.

On Private Bills at 3 months or under..... 7 per cent.

On do. above 3 do. and not exceeding 4 months..... 8 per cent.

N. B.—Rebate, on Bills taken up before maturity, allowed at 3 per cent. per annum under the rate charged when iscounted.

CASH CREDITS.

On Government Securities..... 6 per cent.

On other Securities..... 9 do

N. B.—Interest is charged on two-thirds of the extent of each Cash Credit granted, whether available of or not.

EXCHANGE.

Bills on England at 6 months' sight..	2s.	0 1-1	per Rupee
Do	3 do do ..	2s.	0 1-1	"
Do	2 do do ..	2s.	0 1-1	"
Do	30 days' sight.....	2s.	0d.	"
Do	sight.....	1s.	11½d.	"

N. B. A Fee of one Rupee is charged on each set of Bills granted on Mail-days, after 12 o'clock.

COMMISSION.

On purchase or sale of Government & other Securities..... ¼ per cent.

DIVIDENDS OF SHARES OF THIS BANK held by parties non-resident in India will be remittable to them in Bills on London, payable on demand at the Exchange of Two Shillings per Rupee, or (at the option of the Shareholders) in Bills payable at 6 months' sight at the rate at which the Bank may be purchasing such bills at the time.

SELECTION.

THE VIEWS OF AN INTELLIGENT HINDU ON BENGALI SOCIETY, AND HIS TESTIMONY AS TO THE EFFECTS OF IDOLATRY, BRAHMINISM AND CASTE.

[*From the Calcutta Christian Advocate, November* 12.]

[Concluded.]

"A mere superficial observer of Bengali manners and Bengali Society cannot be expected to be aware of the numerous evils which the rules of Caste give rise to, and help to continue. A thorough and familiar knowledge of the internal mechanism of Bengali Society is required for this purpose. Not only are marriages contracted at too early an age but polygamy is fostered, and very often the bridegroom is selected, not on account of the rectitude of his character, or his education, not on account of illustrious ancestry famed of old in arms and in noble deeds, not even on account of his wealth, or the beauty of his person and appearance, but because he is a *Kulina Brahmin* which, in other words, means a licensed vagrant. These men, we mean the generality of them, for there are exceptions to the broadest rule, care little for their families, and endeavour to make no provision for them. They are not, as they themselves want others to suppose, deeply religious men, impressed with the littleness of human greatness and human foresight, for on many occasions they will stoop to the most abject of means to 'gather the siller,' and their general conduct belies this assumption. They are the drones and pest of Society, feeding upon the fat of the land, and the accumulations of others, gained by honest or dishonest means, but not exerting in the slightest for any useful purpose. Give them one favour and they expect more. As soon as they are married, they under the impression that their fathers-in-law are largely in their debt, and are bound to supply them with the most luxurious living during the whole course of their lives, thus, countenancing the monstrous doctrine that we have claims on those who grant us a favour or a blessing. One of their practices shock humanity. Their children they give away in marriage, or rather dispose of *for a price*, with as much coolness and as much in the way of business and trade as ever Haley and Legree sold a slave. When I reflect on the poverty to which the families of these unprincipled men are exposed, the trouble to which their industrious or affluent relations come to on their account, and the easy method in which these evils could be avoided, I am apt to cry shame on Hinduism and Caste, and on the unfeeling fathers who, treading the paths of luxury themselves, knowingly and wilfully subject their daughters, by arbitrary alliances, to a doom almost as dreadful as that of female children in Khondistan.

"The supreme and absolute authority of the *guru* or spiritual instructors, is one of the most prominent evils of Brahminism. A *guru* is generally a consummate hypocrite. He is avaricious in the extreme, but his piety cloaks his avarice. His visits to his disciples or followers are highly lucrative. To their eyes he is the divinity in whose possession are the keys of *Swarga's* portals. No other mortal, therefore, is treated with so much attention and respect. Friar Tuck extolling the pleasures of a hermit's life, sings in that unequalled romance of Ivanhoe—

> He's expected at night and the pasty's made hot,
> They broach the brown ale and fill the black pot,
> And the gude-wife would wish the gude-man in the mire
> Ere he lacked at soft pillow the bare-footed friar.

But the hospitality and homage of the 'gude-wife' of Bengal to her *guru* is greater by far. I am drawing no Utopian picture, when I say that very often he is worshipped with offerings of flowers, and that the remnants of his plate, and the washings of his feet are devoutly eaten and drunk. The meaningless syllables with which he had once blessed her ears, are treasured up in the heart, and daily repeated for deliverance from evil.

"In no country, except India, do mendicity and nobility go hand in hand, in no other are professional beggars respectable! The person that feeds on your bounty, in case his caste be high, obliges *you*, instead of feeling obliged himself, and is at liberty to use, and actually uses, without the slightest compunction on his part, abusive expressions against the donor and his ancestors. A Brahmin may very often be seen craving charity by placing his foot on the head of a misguided millionaire, who patiently submits to the indignity!

Bengali legends, ballads and songs, are not altogether devoid of interest and beauty. But their beauty is almost invariably tender and pastoral Seldom, if ever, are wild flights of the imagination, and lofty efforts of the intellect perceivable in them. The Bengali mind delights to luxuriate among flowers and purling streams, and birds, with hues like the rainbow, and 'sunny spots of greenery,' but it has little or no sympathy with the impetuous hurricane, the forked lightning and the dashing cataract. The characteristic traits, therefore of the legends and songs of which we speak, have followed as natural consequences. Among the legends passing down from generation to generation, by word of mouth, one of the best that we have heard, is that of the Hindu god Itoo. It relates the adventures of two beauteous virgins, who had been consigned to the woods by a heartless father. A simple pathos runs through the story. On the Sundays of a certain month, girls gather round some good-natured crone to listen to it.

"The legends of the Ramayana and Mahabharata also are well known and much admired. In the houses of the wealthy they are repeated every evening by a learned Brahmin, to whom women and children lend a 'greedy ear.' Many of them abound with thoughts and expressions truly poetical. The death of the hermit boy, for example, by the poisoned shaft of King Dasharatha, the palace of Ravana, with its pillars of gold, and its trees shedding sweets perennially, the love and truthfulness of Savitri, the bridal of the lovely Princess Damayanti, the capture of Rukmini, and the consequent discomfiture of Sisupala, are all beautifully described. The last bears such a close resemblance to Scott's *Lochinvar*, that had the Wizard of the North been a Sanscrit scholar, many a learned critic would have accused him of plagiarism.

"Of Bengali songs I cannot speak very highly. Though I must confess that some of them are harmonious, and abound with beautiful coruscations of fancy, yet there are none that can be compared to *Allen Water*, Campbell's *Ye Mariners of England*, or Burns's *Mary Morrison*. Their subjects are various, but a *sameness* in the ideas expressed, mar much of their effect. One is quite tired at the repetitions. Love is sure to burn, pleasures to pass away, and tears to flow unceasingly. A beautiful woman's face is almost invariably compared to the moon or lotus, and her steps to those of the elephant! The pangs of separation are, without fail, unbearable. Many of the songs also are meaningless, being catches intended to accompany rapid music. I remember one commencing.

'In the town of Love how merrily sounds the drum,'

and then follow a succession of syllables of imitative harmony. The erotic odes, or love songs of Nidhu, are much admired. They are familiar as 'household words' to the mass of the people. War songs are unknown, and so is military music. On marriage occasions songs are sung very like the Hymeneas of the ancient Greeks. I had a mind to give you a few specimens of the popular street songs of Bengal, but my limits will not permit.

"That there are at present some very well-educated men in Bengali Society, is a fact which scarcely admits of cavil or dispute. The standards required in the different schools and colleges where natives are educated to obtain scholarships, are quite as difficult as the degree examinations at Oxford or Cambridge. Young Bengal has not merely imbibed a taste for Western Literature and Science, but his knowledge of them are creditable both to him and his instructors. He has drunk deep of the Pierian spring. Very often his writings grace the pages of the local periodicals and reviews, and some of the most fastidious of Indian editors have acknowledged his claims to authorship, by mistaking his articles for those of talented and well-educated Englishmen, and praising them as such. Yet if those very papers bore a native's signature it would have been very fortunate if they escaped the most scrutinizing criticism.

'Mislike me not for my complexion,'

should now, I think, be Young Bengal's motto. In the spirit or enterprise and in energy, and determination of character, he may, perhaps, be deficient, compared to his Western brother, but in talent he is not very much his inferior, and in integrity quite his equal. Mr. Charles Hay Cameron, in his 'Address to Parliament on the duties of Great Britain to India,' after quoting a letter of the great Brahmin philosopher, Ram Mohun Roy, writes thus of the great rising generation of Bengalis: 'The good English, good sense and forcible argument of this letter will be as readily admitted now by every Englishman who reads it, as they were by Bishop Heber, in 1824. But I can confidently assure Parliament and the public, that it can no longer be considered a real curiosity as coming from an Asiatic. In the twenty-four years which, when I left India, had elapsed from the date of Heber's letter, a class of young men had issued from the Hindu and Hugli Colleges, and I dare say from other Colleges, with which I am less acquainted, who, unless the denial of university honours, and the apparent intention of confining natives to the uncovenanted service, have driven them to abandon their literary pursuits, must now possess as large a stock of good English, good sense and forcible argument, as was then supposed to exist only in the person of Ram Mohun Roy.' *This is valuable testimony, and it would be more than superfluous to add* a word upon it. There are, indeed, a few black sheep among the herd, men who have no principles, and whose liberalism consists in eating and drinking and dressing, but these are exceptions to the general rule. Tares and wheat will grow together. Even our enemies cannot now deny that Le Jeune Bengal is a lover of truth and a lover of books.

"But while Young Bengal holds converse with the great ones of the earth, with the mighty spirits that lived to instruct and humanize, with philosophers, poets, mathematicians, and orators, the female portion of the Bengali community cannot be said to be in an enviable condition. Although Bengali women possess many virtues in an eminent degree, and most of all that cardinal virtue so beautifully extolled in the Comus of Milton, they are as ignorant as human beings can possibly be. That lofty and chivalrous feeling, with which many northern nations regard their women, is *wholly* absent from Bengali Society. Many manly virtues have thus no scope to develop themselves. I do not mean to say that Young Bengal should flaunt his lady's favour on his turban, and engage in tilt and tourney like the Knight-Templars of the Middle Ages, but I plead for the abolition of crying and disgraceful evils. Why are the birth-rights of our country-women denied them? Why are they immured in the recesses of the Zenana, why are they condemned to perpetual widow-hood, why are their minds studiously kept back from all intellectual and moral improvement? Formidable obstacles, it is true, present themselves against female education in Bengal, but where there is a will, there is a way. Our habits of life, our manners and customs, are very serious hindrances. Again, as the basis of all education, and more especially of female education, is wholesome moral training, our want of a standard work on morality is very generally felt. In England even, in the degenerate times of the Second Charles, when a woman was admired and prized, if she could dress gaily or dance voluptuously, the lady of the manor was not without her *prayer-book*. In the one hundred and sixty years which have since elapsed, a series of progressive revolutions, the most wonderful in the annals of the world, have taken place, and at present England has daughters of whom she or any country might well be proud. India could at one time boast of a Lilavati and a Maietreyi, but what lamentable change! What marked detrioration! Even in Hindu families of opulence and enlightenment, women are wofully ignorant, and are treated more as menials and domestic drudges, than as companions and confidential friends.

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"I have trespassed on the patience of my kind audience longer than I at first anticipated, and must now conclude. It cannot be denied that there are many social evils among us. But the remedy is almost entirely in our own hands, and we need not therefore be dispirited. English Society, fifty years back, wore a very different aspect from what it now wears, and is there any reason to suppose why Bengali Society should not undergo as rapid and salutary a change? Let every young and educated Bengali (and here are assembled a number far exceeding my most sanguine expectations) determine to act up to his *own* notions of what is right and becoming, and success is certain. Let him prove to the shame and confusion of his detractors, that forbidden food and forbidden drink are not the inciting causes of his liberalism. Let him shun indolence and cheerfully place his shoulder to the wheel. Let him, while he very properly turns a deaf ear to the supplications of those that are systematically idle, have the fullest sympathy for suffering humanity, for disease, misery, and poverty. Let him endeavour to dispel ignorance and error to the utmost of his power. What if his abilities be mediocre, or his resources limited?

> "The coarsest reed that trembles in the marsh,
> If Heaven select it for its instrument,
> May shed celestial music on the breeze,
> As clearly as the pipe whose virgin gold,
> Befits the lip of Phœbus.

Let him seek the aid and co-operation of men of large minds, and humbly solicit Government to join with its weight and authority in abolishing cruel and inhuman practices and ceremonies. Let him remember that Idolatry, Brahminism, and Caste are the sources or spring-heads of all the moral and social evils in Bengal, which, Lethe-like, engender fatal forgetfulness, and misery and woe. Let him not listen to the evil counsels of a hypocritical priesthood, nor spend his time in rejoicing and merriment after the commission of unworthy acts. Let him, in spite of the taunts and sneer of the ignorant and the deluded, and even of his friends and relatives, reform and alleviate. He who is first in the breach or on the ramparts of the enemy, wins the greatest share of glory, the coward may smile at his fool-hardiness and hug himself with delight on his own safety, but what men envies the coward's lot? Does it not by contrast, heighten the renown of his soldier who, soon as the reveille sounds, girds on his coat-of-mail to meet the foe? The reville has sounded, the battle has begun. No nobler object can occupy the heart and energies of young Bengal than reforms in Bengali Life and Society, and the consequent exaltation and prosperity of his native land."

We have occupied a large space with extracts from this interesting pamphlet, because we think from the candid and intelligent spirit in which it is written, it deserves to be better known, and that the views it contains ought to have a wider circulation than it is likely to obtain in its present form, and we are certain that no one will rise from a perusal of the pamphlet without entertaining a high respect for the author, and with a sincere desire that he may not stop in his pursuit after truth, or his efforts to rouse his countrymen to a sense of their duty to their country.

DOMESTIC OCCURRENCES.

BOMBAY.

BIRTH.—At Baroda, on Friday, the 25th Nov., 1853, the wife of Lieut. John Harrison, 17th regt. N. I., of a daughter.

MARRIAGES.—On the 5th instant, Christ Church, Byculla, by the Venerable the Archdeacon of Bombay, Fielding, second son of Henry Scovell, of Ferney in the County of Dublin, Esq., to Hannah, eldest daughter of John Busby, Esq., Monkston, in the same County. On the 6th instant, at the Cathedral, by the Revd. G. Candy, Baliol T. G. Tarleton, Esq., Acting Master Indian Navy, to Frances Martha, youngest daughter of the late Lieut.-Colonel Reede, of H. M. 71st regt.

DEATHS.—At Jaulnah, on the 25th November 1853, of cholera, Jane, the beloved wife of Captain Nesbitt Wroughton, of the 2nd Native Veteran Battalion. At Parell Hill, on the 3rd Dec., Edgar Fennycuick, only son of the Revd. J. D. Gibson, aged 10 months and 11 days. At Upper Colaba, on the 2nd instant, after a lingering illness, the second son of Captain Green, of the Steamer "Lady Falkland," aged two years. At Landour, on the night of the 5th of November, Lieut. Col. B. Y. Reilly, aged 46, deeply regretted by his family and friends.

SHIPPING INTELLIGENCE.

BOMBAY.

ARRIVAL.—Nov. 30th, H. C. Surveying Brig Palinurus, Lieut. W. P. Selby, from Chittac and the Coast. December 1st, Steamer Phlox, F. M. Ellis, from Surat yesterday. Ship Earl of Balcarras, H. Morris, from London 11th August. P. and O. Company's Steamer Ganges, R. B. Barker, from Hongkong 11th, Singapore 18th, Penang 20th, and Galle 27th Nov.—Intelligence: S. S. Erin, not arrived at Hongkong. Nov. 19th 2·0 A. M., passed a Steamer supposed to be the Malta steering for Singapore. Nov. 22nd, Exchanged signals with the Alexander Baring, lat. 6·21, long. 93·54. Galle Nov. 25th, arrived S. S. S. Hydaspes, for Calcutta. Galle Nov. 26th, P. and O. S. N. Co.'s Steamer Hindostan, from Calcutta. Galle Nov. 27th, sailed the Hindostan, 2nd, Ship Digby, R. J. Hilton, from Melbourne 17th Aug., and Point de Galle 17th Nov. Ship Owen Glendower, from London and Cannanore wns signalled as entering the harbour yesterday evening. 2nd, Ship Owen Glendower, fromLondon 27th July, and Lizard 4th August. 3rd, Ship Prince Arthur, C. C. Sutherland, from Melbourne 8th October. Brig Margaret, C. H. Barker, from Liverpool 28th June. Ship Argaum, Henry Fitzmaurice, from Port Phillip 4th Sept. Steamer Sir J. R Carnac, J. Brown, from Dasgaum. B. S. N. Co.'s Steamer Bombay, G. M. Beyts, from Kurrachee 29th Nov.; saw 4 vessels anchored in Kurrachee harbour. 4th, Ship Anne Laing, W. O. Wright, from Calcutta, 22nd October. B. S. N. Company's Steamer Victoria, C. Menesse, from Surat yesterday. 4th, Ship Fazel Currim, W. McGregor, from Calcutta 27th October, touched at Allepee on the 24th Nov. Ship John Cooper, R. Girkism, from Siam 10th October. 5th, French Ship Regulus Nantais, Foederic Sorean, from Pondicherry 14th Nov. Steamer G. R. Clerk, J. Clarke. from Surat yesterday. 6th, Ship Euphemas, George H. E. Banden, from Port Phillip 7th October. Barque Cassibelaunus, J. Armstrong, from Kurrachee 30th Nov.; left two ships the Burlington and Cressey at Kurrachee, bound to Bombay, and the ship Colonist bound to Cochin. Ship Hosannah, J. Kingston Downs, from Singapore 16th October and Galle 19th November.

DEPARTURE.—Nov. 30th, Steamer Sir J. R. Carnac, J. Brown, master, to Dasgaum and Vingorla. Dec. 1st, Str. G. R Clerk, J. Clarke, to Surat. 2nd, P. and O. Co.'s Str. Pottinger, J. R. Stead, to Galle, Penang, Singapore and Hongkong. H. C. Steamer Feroze, Drought, commander, to Aden. Ship Pestonjee Bomanjee, E. Montgomery, master, to London. 4th, Steamer Phlox, F. M. Ellis to Surat. 6th, H. C. Steamer Queen, J. W. Young, commander, to Vingorla. B. S. N. Co.'s Steamer Victoria, C. Menesse, master, to Surat. Ship Lord Auckland, G. Thompson, master to London. Arab Brig Ahmoody, Ahmed bin Salam, nacoda, to Muscat.

We have to announce the arrivals and departures of the following Passengers:—

Per Earl of Balcarras, from London:—Captain Hahburton, Lieutenant Douglas, Ensigns Barker, Welsh, Walker and Qr. Mr. Carroll, 78th regt.; Captain Wilman and Ensign Fraser, 86th regt.; Cornets Richmond and Clarke, and Assistant Surgeon Macbath, 10th Hussars; Ensign Hamilton, 8th regt.; Lieutenant Dickens, 64th regiment; Ensign Richardson, B. N. I.; Mr Worsley, B. Artillery; Mrs Hahburton; Mrs Searle; Mr Wilman; Mrs Leggett; Mrs Morris; Miss Smith; Miss Portell; 2 Misses Boswell; 350 non-commissioned officers and privates, 21 women, and 10 children.

Landed at Cannanore:—Lieutenants Dick, and Blake; Ensigns Fraser, Lewis, and Shafto, 25th regiment; 76 officers and privates 25th ditto; the Earl of Balcarras left Cannanore on the 25th inst., and saw the Owen Glendower at anchor.

Per Steamer Ganges, from Hongkong &c:—Messrs. Field, Blair, Malcolm and Cornforth; Major Lloyd; Lieutenant Paul; Major Aston, and servant; H. Young, Esq., and servant; Mr Luard, Mr Boid; Lieut. Peevor, I. N.; Messrs. Brockwell, Hacker, and Coslett, Officere P. and O. Service; A. Tamojier; Pestonjee Jamsetjee, and servant; Framjee Eduljee, and servant. 2nd class—Mr Pereira; Mr Masters; 2 natives; and 18 lascars.

Per Phlox, from Surat:—83 natives.

Per Owen Glendower, from London and Lizard:—Mrs. Cook and 3 children; Mrs. Bayley and child; Miss M. Bayley; Miss F. R. Bayley; Miss K. Linton; and Major J. W. Bayley, 20th Regiment M. N. I.: Landed at Calicut and Cannanore. For Bombay: Mrs. Dickinson, and child; Mrs. Cowper, Mrs. Vining and child; Miss Miller; Miss Rainsford; Miss Crozier; Lieut. W. N. Dyett 3rd regt. B. N. I; Lieut. C. C. G. Cowper, 8th Regiment B. N. I; Lieutenant T. L. S. Aldersey, H. M. 10th Regiment; Lieutenant C T. Richardson, 8th Regiment B. N. I; The Revd. E. Dickenson; 2nd Lieu. Alexander Finch, Bo. Engineers; Mr W. A. Bruce, Indian Navy. Steerage passengers and servants: Mrs Tilly; Mrs Sullivan; Mrs Casey; Mrs O'Brien; Mrs Kearney; Mrs Murphy; Mrs Kenderdine; Mrs Ford; Mrs Tom; six Ayahs and three Natives. Anna Massey, Ayah, died at Sea, Nov, 10th 1853. Twelve Recruits for the East India Company's Service in India.

Per Sir J. R. Carnac, from Dasgaum:—Lady Falkland; Lord Falkland, and suite; Mr and Mrs Haddow; and C. Kingcome, Esq.

Per Bombay, from Kurrachee:—George Ward, Esq.; Captain and Mrs Fenning.

Per Sir J. R. Carnac, to Dasgaum:—Mr Kingcome.

Per Pottinger, to Hongkong:—Mrs Weaver and Mrs John Bowman. For Sydney: Captain Berthon. For Calcutta: C. H. Cameron, Esq., C. S. For Madras: Mr Chase and Mr A. Vipay. For Galle: Mr and Mrs Lloyd and child, and 3 native servants; Major W. K. Lloyd, Artillery, and servant. For Southampton: Mrs Bruce For Singapore: 1 native deck.

POST OFFICE NOTICE.

OVERLAND MAIL,

Via Marseilles, and Southampton.

The OVERLAND MAIL, *via* Marseilles and *via* Southampton, per H. C. Steamer *Queen*, will be closed on WEDNESDAY the 14th proximo, at 2 o'clock P. M. *precisely*.

An AFTER-PACKET will be kept open, for Bearing Letters only, until 3 o'clock P. M., on the usual terms.

Bombay, General Post Office, 30th November, 1853.

D. DAVIDSON, Post Master General.

The Bombay Guardian

FRIDAY, DECEMBER 9, 1853.

On WEDNESDAY *evening the usual service and lecture at* TRINITY CHAPEL *at half past 6 o'clock.*

On THURSDAY *evening, at the* AMERICAN MISSION CHAPEL, *at 7 o'clock*

On the FIRST MONDAY *of every month, the* UNITED MONTHLY CONCERT OF PRAYER FOR MISSIONS *is held in the* FREE CHURCH *at 7 o'clock in the evening: the* CHURCH MISSIONARY SOCIETY'S *Missionary Prayer Meeting at the* BOYS SCHOOL-ROOM *attached to* TRINITY CHAPEL, *at 7 o'clock p. m.: and the* FREE CHURCH OF SCOTLAND'S *Missionary Prayer Meeting Ambrolie, at 7 o'clock a. m.*

BAPTISMS.—The following admissions by baptism into the Christian Church have recently taken place in connection with the Free Church Mission in Bombay:—

On sabbath, the 9th of October, Bhagirathi Lokseti, was baptized. Bhagirathi is a female advanced in life, originally a Hindu. About two years ago, when she resided in the Nizam's Territory, she came in contact with a pious man employed in the medical department of the Nizam's service, who instructed her in Christianity, and exhorted her to seek salvation in Christ. This, through the Divine blessing, wrought a great change in her views, temper, and conduct. She became exceedingly desirous of further instruction; and although fifty years of age, she has already learned to read some of the simpler parts of Scripture. After coming to Bombay, during the present year, the Rev. Messrs Nesbit and N. Sheshadri, together with a native catechist Yohan Prem, united in giving her the instruction she sought. After some time she acquired a competent measure of knowledge; and, when she requested baptism, there appeared no reason to doubt her sincerity. Her own account of her change of view and feeling was encouraging; and other accounts of the change wrought in her temper and habits was still more so. At the usual native service at Ambroli, Mr. N. Sheshadri preached in Hindustani, the language with which she is best acquainted. Mr. Nesbit administered the rite of baptism, in the same tongue, and concluded the services in Marathi.—According to request, she received the name of Jane.

On the 23rd October, a Musulman gentleman, of the name of Aga Muhammad Khan, was baptized. He is a native of Kabul—a Kazzilbash—his great-grandfather having come from Persia with the celebrated Nadir Shah, and settled in Affghanistan. The incidents of the Aga's history are very interesting, but our space forbids our dwelling on them. He sided with the British and Shah Shuja; and since the restoration of Dost Muhammad to the throne of Kabul, has been compelled to reside in our territories. He has been especially indebted to the kindness and instruction of Brigadier Mackenzie of Ellichpoor, who left him in Bombay under the care of the Rev. J. Murray Mitchell, about three years ago. He has diligently availed himself of the means of improvement—especially religious instruction—connected with the Free Church Mission. The services at his baptism were conducted in the Hindustani language by Mr. Mitchell. A considerable number of Musulmans were present, who manifested much apparent interest in all that was said and done on the solemn occasion.

On Wednesday, the 2nd ult., the Free Church Missionaries at Nagpur had the privilege of baptizing three converts from Hinduism.

The first, Bal Dewa Ram Singh, was born at Agra, where he was left an orphan at a tender age. Thus early compelled to work for his livelihood, he entered the service of Captain (now Brigadier) Mackenzie, by whom he was brought to Ellichpoor There his eternal interests were cared for by the

Brigadier, and his family, whose example, he states, no less than their instructions, strongly attracted him to Christianity. At the commencement of 1852, he was sent to the Mission school in Nagpur. Since then he has learned to speak, read, and write Marathi, and made some progress in English, beside finding leisure to sell a considerable number of tracts. Pahad Singh, one of the three baptized at Nagpur about 5 months ago, and Bal Dewa, now added to the church, are Rajputs, and their conversion, it is hoped, may open the way for the introduction of the gospel among that influential class of people.

The second, Virapa Mutuswami, was of the Jangam caste. His father led a wandering life, officiating occasionally as Pandaram of various temples. The family of such a religious devotee was not a likely one for the gospel to pervade, yet his eldest son was baptized some years ago at Chicacole, and subsequently became colporteur to the mission at Nagpur. The old man himself was next brought to see the error of his former course of life, and was at his urgent request baptized immediately before his death. Virapa, his second son, then reasoned thus —'My father has been constantly warning me against becoming a Christian; now he has been himself baptized; I must enquire more about this way.' In the mission school, to which he had some time previously been sent, and at the Sabbath services in Tamil in the church he had an opportunity of obtaining the information he sought, and the result, it is believed, was his conversion.

The third, Lakshmia Potheiya, a domestic servant, originally from the Telugu country, had long visited the mission as an inquirer. Recently, he had been effected to tears by the preaching of the word; while an exemplary native christian, Antharavedi, Mess writer 41st M. N. I, with whom he was associated, bore favorable testimony to his character. On the occasion adverted to he was consequently admitted into the church.

Hope may be entertained that the above cases, following so closely on that of Ganu Lingapa, will teach the people of Nagpur that even the employment of open violence must fail in permanently arresting the progress of the Redeemer's kingdom.

THE ELPHINSTONE COLLEGE.—The annual examinations of the Elphinstone institutions are now going on, and the following portion of the Programme, which relates to the College, will give an idea of the nature of the course of study that is now there pursued. On the excellencies and deficiencies of the Government system of education we have frequently taken occasion to remark, and need not recur to that point at present. We rejoice that so much useful knowledge is imparted on so many important subjects, though there is still one to which we should like to see greater prominence given. We can, at the same time conscientiously say that we should rather wish to see Missionary and Government institutions supplementing one another, and acting in a spirit of wholesome emulation towards each other, than pitted in antagonism, one against the other.

COLLEGE.

FIRST YEAR'S STUDENTS.

English Literature.—Poetry.—Chambers's Cyclopædia; Goldsmith; Cowper; Bacon on Poesy.

Prose.—Chambers's Cyclopædia: Selections from the Novelists.

Philology.—Extracts from Dr. Latham's English Language, and from Winning's Comparative Philology.

History.—Heeren's Political System of Europe and its Colonies, A. D. 1492—1555.

Murray's British India, Chaps. iii.—v.

Guizot's Introductory Discourse on the History of the English Revolution.

Political Economy.—Mill's, Book I. Chaps. i.—viii., Book III. Chaps. i.—vi.

Logic.—Easy Lessons on Reasoning (Whately's).

Locke's Conduct of the Understanding.

Mathematics.—Thomson's Spherical Trigonometry; Theory of Logarithms; Young's Theory of Equations, Chaps. i.—vii. and Chap. x.; Mathematical Instruments.

Physical Science.—Chambers's Matter and Motion: Part II. Motion and Forces.

Chambers's Mechanics: The five Mechanical Powers.

Chemistry.—Chemical Affinity; Laws of Chemical Combinations; Light; Heat; Magnetism; Frictional Electricity.

The Chemistry of the Non-Metallic, and of the most important of the Metallic Element.

SECOND YEAR'S STUDENTS.

English Literature.—Poetry.—L'Allegro and Il Penseroso; Pope's Essay on Criticism.

Prose.—Chambers's Cyclopædia: Selections from Bacon, Burleigh, Locke, Boyle, Ray, Steele, Addison, Defoe, Swift, Pope.

Philology.—Extracts from Dr. Latham's English Language, 3rd edition, 8vo.

History.—Heeren's Political System of Europe and its Colonies, A. D. 1560—1740; Smyth's Lectures; Two on Louis XIV., two on Charles II., James II., Revolution, William III.; Macaulay's Essays; Sir William Temple; War of the Succession in Spain.

Political Economy.—Mill's, Book I. Chaps. i.—viii., Book II. Chap. xvi., Book III. Chaps. i.—vi.

Hancock's Introductory Lecture. Trin. Term (1848); Green's Lectures I. and II. (1853).

Mental Philosophy.—Locke's Essay, Introduction, with Books II. and III., (omiting in Book II. Chap. i. Sects. 10—20; Chap. xiii. Sects. 10 to the end; Chap. xv.; Chap. xxi. Sects. 11—71; Chaps. xxxi. and xxxii.; and in Book III. Chap. vi.) Book IV. Chaps. i.—xvii.

Cousin's History of Modern Philosophy, Lectures XV—XXIII.

Mathematics.—Waud's Algebraical Geometry, Chapter xi. and the Cycloid.

Exercises on the Right Line from Salmon.

Chambers's Hydrostatics and Pneumatics.

Electricity, Part I. Statical Electricity.

Geology.—The characters of the more important and common Simple Minerals.

The Physical characters, Mineral composition, and Origin of the Four Classes of Rocks—Aqueous, Volcanic, Plutonic, and Metamorphic. The Mineral Characters, the Fossil Organic Remains, and the Origin of the successive groups of Sedimentary Rocks.

THIRD YEAR'S STUDENTS.

English Literature.—Poetry.—Hamlet; Bacon on Poesy.

Prose.—Selections from Bacon's Essays.

Philology.—Dr. Latham's English Language, Part I. Chaps. i., vii., viii.; Part IV. Chaps. i.—ix.

Political Economy.—Mill's, Book V. Chaps. i.—vii.; Heron's Three Lectures on Taxation; Smith's Wealth of Nations, by M'Culloch, Note XXX.; Hancock on the effects of the Usury Laws on the Funding System; Hancock's Perfect Income Tax; Gladstone's Budget.

Mental and Moral Philosophy.—Stewart's Outlines.

Butler's Analogy, Part I.; Butler's Three Sermons on Human Nature; Dissertation on Virtue.

Mathematics.—Young's Mechanics; Statics; Dynamics, two Chapters.

Young's Integral Calculus, the first three Chapters.

Integration between Limits and Principles of Rectification on Quadrature and Cubature.

Geology.—The same as Second Year's Students.

SABBATH MEDITATIONS, No. 5.—"And when I saw him I fell at his feet as dead." An Epic would be rich in sublime utterances, that contained as many as are found in the first chapter of the Revelation. Not without reflection do we say this, and not without having called ourselves to account, do we allow it to stand. The utterances are sublime, simply because the things to be uttered were sublime. There was no casting about for rare and beautiful expressions; but a series of magnificent facts had to be clothed in words; and the drapery chosen was simple, modest and appropriate. The fourth and fifth verses, for instance, glance from heaven to earth, and from earth to heaven again; look from the old eternity through all time deep into the new eternity; step from the throne of God to the Lake Gennesareth, skirt the precipice which shelves into hell, embrace the mystery of the cross, slumber in the sepulchre, plant an arrow in the heart of death himself, and translate a redeemed orb to the firmament of God's love; and in fine present topics so numerous, so stupendous, so lovely, that we are ashamed of having undertaken to characterize them, and hasten to recede from the attempt. If the morning stars really sing together, if voices and responses flow from sun to sun, no fitter choral can be found for them than some of the verses in this chapter. Each sentence, often each word, keeps unfolding itself in beauty and in glory as the mind gazes upon it, and seems to have within itself all the diversified wealth of a planet.

Almost all the poetry of this world must be burnt up in the coming conflagration. True poetry, which is but an aspect of truth, will be best apprehended by those who are the largest heirs of truth. It is possible that some repenting sinner, with a heart on fire from contrition and love, has offered up in his closet a prayer containing more poetry, and more that will one day be regarded as true poetry, than is contained in several of the most celebrated works of those that are now called poets. It is possible that in an approaching day, theology, now so wearisome to some, so odious to others, will be looked upon as a repository of sublimer objects of contemplation, than now constitute the glory of fictitious literature. The great and central figure in theology is Love; Love on the throne of the universe, Love on its mission among sinners; Love legislating, guarding, judging. Alas for those to whom theology, the science that treats of God, is unattractive.

We have (v. 13—16) a description of the Son of man as he appeared to John. His character and his offices may be indicated in what seems a description of his person; but more likely this is a description of his person only in that world of glory to which this form belongs, the form perfectly corresponds to the mind within, and the delineation of the outer makes acquainted with the inner. "His countenance was as the sun shineth in its strength." He that made the sun and gave it glory, gave it not a glory surpassing that in which he himself appears in the day of his manifestation. It is not by virtue of any change in itself that the sun becomes black as sackcloth of hair when he appeareth, but simply in contrast with his superior glory.

Description soon exhausts itself; and we are made acquainted with the effect of this manifestation in John. 'I fell at his feet as dead.' To appreciate this we need to consider some of the antecedents of these two persons. So far as we know, their acquaintance began some sixty, or more years before, at Bethabara, on the east bank of the river Jordon. There in some lowly house, they spent several hours in earnest conversation. On another occasion Zebedee the fisherman and his two sons sat in a boat on the sea of Galilee, mending their nets, when Jesus came that way and engaged John and James to become his followers and companions. After that for a series of years John and Jesus saw one another almost daily; lodged together, ate together, trusted everything to one another. They were bosom friends, and the strength of their mutual affection was manifest to all; all saw, however, that the greatest capacity for loving was on the side of Jesus. At length one evening Jesus addressing a company of violent men, said, 'If ye seek me, let these go their way.' He was crucified; came back after some days to take leave of his brethren; and then ascended up to their Father and to his Father. And think not that John's memory failed him during the three score years that followed. No one knew so much of the incarnate Saviour as he who thought it not boldness to lay his head upon his bosom; but he added vastly to this knowledge during the subsequent lapse of time; for the spirit of truth was with him, guiding him into all truth, and bringing to his recollection all the words of Christ. If any one on earth could go unabashed into the presence of the glorified Redeemer, and greet him with a fraternal confidence, John was that one. Yet see, 'he fell at his feet as dead.' What! John, who saw his Lord on the mount of Transfiguration, and who for many a long year had been meditating on his heavenly glory; who had read the descriptions of Daniel and understood them as well as any student of the word of God ever did, could he so little command himself in the presence of Christ's revealed glory, as to fall like a dead man at his feet? Even he. All that he had ever conceived fell so immeasurably short of the reality, that there remained no strength in him at all, and he surrendered himself to unconsciousness. What wonder then if, in the day of Christ's appearing, the wail of nations shall go up, and the kings of the earth, the rich men and the mighty men hide themselves in dens and among rocks?

But does the glory of Christ impair his memory and destroy his sympathy? Does the effulgence of his countenance hinder the kindly beaming of his eye or overpower the blessed smile of his mouth? Has his tongue exchanged the accents of kindness for those of severity, and can no whisper of a beloved disciple enter any more his ear? Far be the thought. He is the same. His earth-life was the revelation

of his eternal self. John speedily hears the well-known Galilean accent, saying, 'Fear not; I died for thee, I live for thee; He that sitteth on the throne shall dwell among his flock and lead them unto living fountains of waters. I have the keys of deathand Hades; thy enemies are my foot-stool.'

THE EDINBURGH REVIEW AND THE EVANGELICALS.—Somewhere lately we met with the assertion, that in regard to literary fame, the present and the future are rivals;—that the new works most praised by the present race of men are in small esteem with posterity, while the literary gems that are carefuly preserved and handed down from generation to generation were valued by but a small body of the author's contemporaries. Perhaps there is no such remarkable illustration of the position in question, as in the case of our own Milton, who could only extract some forty pounds out of the profits of his immortal poem. Of the other side of the alternative we think the *Edinburgh Review* will furnish a good exemplification. No work has ever enjoyed greater popularity in its day, but we hardly think it will be much consulted or read in the next age. Nor is the reason of this apparent paradox very recondite. Popular writers must write so as to please the age in which they live, they must put themselves at the head of the movement of the day. Hence it is not difficult to see how they receive the plaudits of the multitude. Men of genius on the contrary find the world unprepared to receive their new and original conceptions, and it is not till once their ideas have gained an entrance into society—usually till after they are dead—that men begin to understand the value of their discoveries, and to applaud their authors.

The *Edinburgh Review* set itself up at first starting in opposition to the Poetry of Byron, and other modern English Poets, and to evangelical religion, because they were both new, and found among the readers of Reviews more opponents than friends, but now that both have wrought themselves into popularity, the Review applauds both. Yet it is singular that in reference to the latter though it sees, and candidly proclaims the good fruits of evangelical piety, it still quarrels with the root from which they spring, and brings forward the antiquated objections to the doctrine of justification by faith, which have been repeated from age to age, since the day of the Apostle Paul, and impugnes the great nurse of that religion—the divine obligation of the Lord's day. We fear, we must say with the Apostle, to whom we have just referred, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness to him." May the reviewer and all of his sentiments receive that inward enlightenment, which shall enable them to see how from these very principles, which they think opposed to morality, is the true spring of the highest of all moral systems, the fruits of which the Reviewer so well illustrates.

Though the passage to which we refer is rather long, we are sure our up-country readers especially will be thankful for its insertion.

"It would be an interesting task to trace these parties historically, from the Reformation downwards; to show how far they may be regarded as continuous branches, how far as modern revivals, how far as new modifications of ancient schools of opinion. But this would require researches far too extensive for our limits. We only propose at present to examine the divisions of the existing Church of England, and to study their forms and boundaries, not as they would be coloured in a chronological chart, but as they would be laid down in an actual survey.

"Of the parties named above, the most influential in recent times has been that which is termed Low Church by its adversaries, and Evangelical by its adherents. It originated in the revival of religious life, which marked the close of the last and the beginning of the present century,—the reaction against a long period of frozen lifelessness. The thermometer of the Church of England sank to its lowest point in the first thirty years of the reign of George III. Butler and Berkeley were dead, and had left no successors. The last of that generation of clergymen which had founded the Societies for 'the Diffusion of Christian Knowledge,' and the 'Propagation of the Gospel,' were now in their graves. Unbelieving bishops and a slothful clergy had succeeded in driving from the Church the faith and zeal of Methodism which Wesley had organised within her pale. The spirit was expelled, and the dregs remained. That was the age when jobbery and corruption, long supreme in the State, had triumphed over the virtue of the Church; when the money-changers not only entered the temple, but drove out the worshippers; when ecclesiastical revenues were monopolised by wealthy pluralists; when the name of curate lost its legal meaning, and instead of denoting the incumbent of a benefice, came to signify the deputy of an absentee; when church services were discontinued; when university exercises were turned into a farce; when the holders of ancient endowments vied with one another in evading the intentions of their founders; when everywhere the lowest ends were most openly avowed, and the lowest means adopted for effecting them. In their preaching, nineteen clergymen out of twenty carefully abstained from dwelling upon Christian doctrines. Such topics exposed the preacher to the charge of fanaticism. Even the calm and sober Crabbe, who certainly never erred from excess of zeal, was stigmatised in those days by his brethren as a 'Methodist,' because he introduced into his sermons the motives of future reward and punishment. An orthodox clergyman (they said) should be content to show his people the worldly advantage of good conduct, and to leave heaven and hell to the ranters. Nor can we wonder that such should have been the notions of country parsons, when, even by those who passed for the supreme arbiters of orthodoxy and taste, the vapid rhetoric of Blair was thought the highest standard of Christian exhortation.

"At last, this age of stagnation was ended by that great convulsion which startled Europe from its slumber. The triumph of Atheism in France restored Christianity to England. Faith revived in the tempest; the solemn time woke solemn thoughts; and forgotten truths were preached to eager hearers, by an ever increasing band of zealous men, whose one desire was to rekindle in the hearts of others that belief which filled their own, in the fundamental doctrines of the Gospel. These doctrines had hitherto been rather tacitly ignored than openly contradicted. The Articles were subscribed by those who disbelieved* them, as 'Articles of Peace', to use the fashionable euphemism; but by most they were neither believed nor disbelieved. The mass of the clergy troubled not their souls with theological difficulties, but hunted and tippled peacefully with the squirearchy. And now, when such doctrines as Human Corruption and the Divine Atonement were prominently brought forward, they were received by the majority with a storm of opposition. The aspect of the struggle which ensued is most anomalous. Truths embodied in every formulary of the Church, enforced in her homilies, and stereotyped in her liturgy, were assailed as heretical novelties by her ministers. Yet they were compelled, Sunday after Sunday, to affirm in their reading-desk what they contradicted in their pulpit. Though they denied human corruption in the sermon, they were forced in the prayers to acknowledge that all mankind were 'tied and bound by the chain of their sins;' though they denounced as fanatical all mention of the Atonement, they were compelled to speak of it themselves, not in their own words, but in the words of the Universal Church, with the deepest pathos and the most enthusiastic love. Such inconsistency was too glaring not to be felt, evenby the dullest; and it gave an overwhelming superiority in argument to the assailing party. Thus their triumph was more rapid and complete than is usual in theological controversies. In less than twenty years the original battle-field was won, and the enemy may be said to have surrendered at discretion. Thenceforward, scarcely a clergyman was to be found in England who preached against the doctrine of the creeds. The faith of the Church was restored to the level of her formularies. But, meanwhile, the combatants who had won the victory were no longer united under a single standard; or rather the banner of the cross, under which they fought, was seen to wave over the encampments of three separate armies. And each of these was more or less recruited, and its character more or less altered, by the enrolment among its troops of a portion of the conquered enemy.

From this period the Evangelical party began to assume the form which it still retains. At first it had comprehended many different shades of theological opinion. All religious men had been classed together by their opponents as enthusiasts, fanatics, and Methodists, and had agreed to forget their minor differences in their essential agreement. But when the great truths of Christianity were no longer denied within the Church, the maintenance of them ceased to be a distinctive badge of fellowship; and other secondary doctrines assumed greater importance as forming the specific creed of the majority of those who had hitherto been contented with a more catholic bond of union. Of the tenets which then became, and have since continued, the watchwords of the Evangelical camp, the most conspicuous were the two following; first, '*the universal necessity of conversion*,' and secondly '*justification by faith*.' A third was added, to which subsequent controversy gave more than its original prominence, namely, '*the sole authority of Scripture as the rule of faith*.'

"Each of these doctrines may be held and taught in two ways; either as a living principle of action, or as the cornerstone of a technical system. Thus, '*the necessity of conversion*,' in the mouths of some who preach it, means that the selfishness of man's earthly nature must be superseded by the strength of a diviner life, before his actions can possess any spiritual worth; in the mouths of others, it means that every individual must experience, on a particular day and hour, certain prescribed sensations, in a defined order! Again, '*justification of faith*' may be an expression of the truth, that peace and holiness must be derived from conscious union with a present Saviour, and can never flow from a routine of outward observances; or, on the other hand, it may be turned into the scholastic expression of a distinction without a difference. So '*the sole authority of Scripture*' may symbolise the sacred duty of private judgment, involving the necessity of personal religion; or it may be the mere negation of ecclesiastical authority. Moreover, besides this difference in the mode of apprehending and enforcing these doctrines, there is farther difference in the results deducible from them. If either be taken as the basis of a system of speculation, it may be made, by an apparently logical train of argument, to evolve extravagant consequences. And these consequences will be embraced by a certain order of minds, whose creed will be the 'exaggeration' of Evangelicalism, to which we shall presently return.

"The old Evangelical party, the party of Milner, Martyn, and Wilberforce, has for the most part taught its characteristic tenets in their practical and positive, not in their controversial and negative aspect. Accordingly, it has been singularly fruitful in good, both public and private, among rich and poor, to England and the world. Those great acts of national morality, which will give an abiding glory to the present century, were all either originated or carried by this party in the Church. Its representatives in Parliament, Wilberforce, Stephen, Thornton, Buxton, and their coadjutors, successivly led the van of philanthrophic progress, and raised the tone of the public conscience. To them is due the suppression of the slave trade in the last generation, to them the abolition of slavery in the present. The reform of prison discipline was effected by their efforts, the criminal law was robbed of its bloodthirsty severity by their aid.* To their benevolent agitation it is owing that Hindoo widows are no longer burnt alive, and that the natives of the most distant and barbarous colonies know that they will not appeal in vain to English sympathy against English oppression. In more recent times the population of our factories and our mines may thank the exertions of another Evangelical champion, for the investigation into their sufferings, and the improvement in their condition. Even the outcasts of society, neglected and dispaired of by others, have been won to civilisation by the untiring benevolence of the same party, and the same leader, the establishers, though not the inventors, 'Ragged Schools.' Others have declaimed more copiously on the diseases of the body politic, and the regeneration of society. But while such men have only talked, these single-minded Christians have worked; doing what they could, and the best they knew, to stop visible and pressing evils; while their depreciators content themselves with idly proclaiming that faith is dead, and worship obsolete.

"But while they have devoted themselves thus zealously to philanthropic objects, the members of this party have not neglected to labour for ends more exclusively religious. Convinced of our national responsibility to the heathen populations with which our commerce brought us into contact, they inaugurated the present century with the foundation of the 'Church Missionary Society.' That Society now maintains about 2000 ministers and teachers, of whom 200 are ordained, and established more than 100 stations, scattered over the world. Centres of religious truth and of civilisation are thus fixed in the midst of heathendom, which cannot fail to produce results far greater than anything which they have

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* Paley, in his defence of the Feathers' Tavern petitioners in 1772, states it as an admitted fact that the only persons who then believed the Articles were the Methodists who were refused ordination by the Bishops.

* Without the aid of the Evangelical party, and their out-of-doors agitation, the efforts of Romilly and Mackintosh might have remained fruitless.

hitherto effected. Yet the visible fruits already garnered would well repay the labour. For not to, mention the converted towns on the coast of Africa, whole districts of Southern India have embraced the faith; and the native population of New Zealand (spread over a territory as large as England) has been reclaimed from cannibalism, and added to the Church. About the same time the same party were chiefly instrumental in establishing the 'Bible Society,' which in the course of the last half century, has translated the Scriptures into 148 languages, and circulated forty-three millions of copies. Besides this it has so greatly reduced the price of the English Bible, as to bring it within the reach of the poorest labourer. Nor is it to be reckoned the least merit of this body, that it has promoted Christian charity by forming a bond of union between all sects of Protestants.*

"The conspicuous position occupied by these societies, and their striking results, have eclipsed in the public view the more domestic efforts of their supporters; and the Low Church party has been accused of neglecting nearer duties, for the more exciting pursuit of evangalising the antipodes. Yet the charge is obviously unfounded; for the very men who were most energetic in their endeavours to christianise the world, were also the authors of every scheme devised in the present century for christianising England. They were the first to call attention to the fact, that our population had outgrown the religious machinery provided by the existing parochial system of the Church. They endeavoured from the beginning, so far as the defective state of the law allowed them, to supply this growing population with the means of worship. The first Diocesan Church Building Society was founded by Archbishop Sumner, soon after he became Bishop of Chester†; and during his episcopate in that diocese, he consecrated more than 200 new churches. At a still earlier period, Mr. Simeon of Cambridge had spent his whole private fortune in an effort to meet the same evil by a different method. He saw that in many of our great towns, myriads were under the pastoral charge of a single clergyman. In such a position he knew that the slothful found ample excuse for doing nothing; but he knew also that the zealous might do much; and that the very sight of a clergyman devoting himself to his work under such difficulties would win co-operation. Acting on this view he purchased the advowsons of many such livings, and vested them in trustees. The inhabitants of Bath, Clifton, Bradford, and many other places similarly situated, have been thus supplied with a body of laborious ministers; and their improved condition attests the wisdom of the plan.

"With the same end in view, the same party founded the 'Pastoral Aid Society' in 1836. It now supports more than 300 additional clergymen (besides above 100 lay assistants), ministering to a population of nearly three million souls. Again, at a still later period, they have attempted to reach those godless multitudes who, though within 'the sound of the church-going bell,' are far beyond the sphere of its attraction. With this purpose they have instituted a new ecclesiastical order, under the name of 'Scripture Readers,' drawn from the same class of society as those to whom they are sent. These lay Evangelists are often able to penetrate where a clergyman's visit would be repelled; and sometimes their simple earnestness triumphs over the logic of Tom Paine and the rhetoric of the Sunday newspaper, and wins back family after family of baptized heathens to the pale of Christendom.

"These are some of the objects effected by the collective exertions of the Evangelical body. But the work they have done is not to be measured by these public undertakings. They have been still more extensively useful by their private efforts, each in his own parish going about doing good, healing the sick, and preaching the Gospel to the poor. It has been by such silent labours that the profound darkness in which the English peasantry were enveloped at the beginning of the century‡ has been gradually dissipated. They were the establishers of Sunday Schools, of Infant Schools, and Lending Libraries. By weekly lectures in the sequestered hamlets of their parishes, they brought the teaching of the Church to the door of the most distant cottage. They promoted benefit societies and clothing clubs, and all the manifold machinery of parochial benevolence. And by always residing on their preferment, they brought the civilising influence of a resident gentry to bear upon many a village, which had been destitute of that advantage for several generations.

"Unhappily, the rapid growth of the towns outstripped their efforts, and therefore the results effected have been wholly inadequate to the necessities of the time. Yet here, too, they did their best; and they were long the only party in the Church which attempted to do anything. By the institution of 'District Visitors,' they have established the only method of parochial organisation which can enable a clergyman to become the ministering pastor of congregated myriads. Moreover, they have sought out the sailors on our docks, and the diggers on our railways, and gathered them together for worship. And they have not hesitated to preach in filthy courts and alleys, the haunts of vice and infamy, to audiences which could not be tempted to listen under any roof but the sky.*

"It is true, that in our own times, these various means of good are pursued with equal zeal by other parties in the Church; yet we must not on that account forget the debt of gratitude due to their originators. It is often said, indeed, that the Evangelical body are no longer what they were forty years ago; that they have lost their first love, and ceased to do their first works. This charge is perhaps not altogether groundless, for their creed has now become an hereditary system, which must often be adopted more from habit than conviction. Yet if we keep in mind the distinction to be drawn between genuine 'Evangelicalism' and its two degradations (the exaggrated and the stagnant), we shall find that the original type still contributes largely and healthily to the religious element of our national life. We have already given sufficient proof of its continuous activity in public matters. In the more important sphere of private duty it is less easy to cite examples, which could not be mentioned without violating the modesty of unostentatious merit in secluded parsonages. But we imagine that most of our readers can supply examples for themselves, by looking round among the clergy of their neighbourhood. Such pastors may not perhaps be men of the most comprehensive understanding; not the fittest teachers for inquiring minds, nor qualified to refute the learned infidelity of Strauss or Newman. But upon the middle and lower ranks of their parishioners, they often have a stronger influence than their more intellectual brethren. The attraction of their personal character, shown forth in a daily life of self-sacrificing love, gradually wins many to righteousness, and turns the hearts of the disobedient to the wisdom of the just. The biographies of two such men, Hamilton Forsyth and Spencer Thornton, have recently been published, and have passed through several editions. They both died before middle age, but were no otherwise distinguished from hundreds of their fellows. They gave themselves to the work of their calling, with no great abilities and no public notice. Yet those who study the narrative of their lives will see how much they did, by the mere force of unquestionable sincerity and personal holiness, during the short time in which they were permitted to serve their generation. A third biography, equally recent and equally popular with the above (that of Mr. Fox the Missionary) represents an adherent of the same theological school, but of a less ordinary type. While a school-boy at Rugby, he devoted himself in heart to the work of converting the heathen. When he had completed his education at Oxford, he carried this purpose into execution. Southern India was the scene of his ministration; and under that burning sun in a few years of too eager labours he wore out a strong constitution, and came home to die. Yet his life was not thrown away, nor do such martyrs ever sacrifice themselves in vain. In them is still fulfilled that which was said of old, *semen est sanguis christianorum.* For one who thus falls, many spring up to take his place. Henry Fox, himself the follower of Henry Martyn, has been already followed by other academic students like-minded with himself.†

* We wish that we were not obliged to confess that this last merit of the Bible Society is too often cancelled by the uncharitable abuse of Roman Catholics, which sometimes forms a main topic at its meetings.

† The General Church Building Society was founded by Sir T. Acland, Lord Kenyon, and others, ten years earlier, in 1818; but this is supported by public collections under Queen's Letters, not by private efforts.

‡ See, for example, Hannah More's account of the state of the Somersetshire peasantry, when she began to establish schools among them. In reading it, one can scarcely believe that such barbarism could have existed in England only fifty years ago. It is true that the 'Christian Knowledge Society' at the beginning of the 18th century, made some noble efforts in the same direction, and continued to do all that was done at all for the religious education of the people till recent times. But after the middle of last century, it had fallen into languor and decrepitude, from which it did not revive till after the beginning of the present.

* This open-air preaching has been lately tried with great success by some of the clergy in our large towns, especially at Liverpool.

† The readers of Dr. Arnold's life will remember how one of his 'evangelical' friends renounced the comforts of an Oxford fellowship to preach the Gospel on the shores of the Carnatic.

WEEKLY EPITOME OF NEWS.

FRIDAY,—DECEMBER 2.

—— An interesting article on the army of Russia, in Colburn's Monthly, is reproduced by a contemporary. We cannot refrain from making an extract or two:—"The Russian army, it will be readily understood, is made up of very heterogeneous materials, the aptitude of which, for military service, differs considerably. Thus, the officering of the army is mainly in the hands of Germans and Great Russians. The Muscovites, known by the latter designation, have much aptitude for infantry tactics, but they are brutalised by frequent corporeal punishment. The White Russians, when subjected to the regular life and diet of a soldier, become too fat. The Lettonians are a cowardly race, who, after a time, affect the Frenchified airs of a Russian soldier. The Sarmatians, Little Russians, Tartars, and Cossacks, on the other hand, all take delight in war—the greater part as horsemen. The Fins furnish a few good riflemen; they are the only good sailors of the empire. The Jews are also recruited; but they are only used as workmen. They are said, however, to make good sailors. Out of 65 to 70 millions of men, subjects of the Tsar, 40 to 45 millions (of whom 34 millions are Great Russians) are subjected to conscription. All these Great Russians are not only innocent of all bellicose ardour, but they hold the military profession in positive horror." "The strange way in which ideas of God, of the Tsar, and of the country are mixed up together in the mind of the Russian boor, ensure an enthusiasm in the soldiery as great almost as that which inspired the first followers of Mahommad. If the Russian does not fight from any chivalrous inspiration, he fights for his God and the Tsar, for the love of Holy Russia and the Russian nationality. As was the case with the Jews in olden time, the Russians are strongly imbued with the religious conviction that they are the chosen of God. The stoicism shown by the Russian soldier in the hour of danger rests on his deep faith in his mission, and the celestial reward that awaits him." "The excessive discipline enforced in the Russian army has no parallel since the time of the Ronians. The Russian soldier is not allowed to think for himself, still less to criticise. This passive obedience has given rise to many stories of the spirit of an order being sometimes confounded with the letter. One day a ship, having many officers and soldiers on board, went down in the Neva. The order was passed to the soldiers to save, in the first place, the officers of the guard. So of each person they succeeded in getting hold they anxiously inquired if he was an officer of the guard? The water filling the mouths of these unfortunates, they could not answer; so they were allowed to drown. Another time, it being very dusty the soldiers were ordered to water the field for exercise. While engaged on this duty it came on to rain heavily, but the soldiers continued their labour notwithstanding. It was sufficient that it was ordered! At the time of the destruction of the winter palace by fire, a priest succeeded, with great difficulty, in getting into the chapel to rescue the sacramental plate. As he was returning, he saw a soldier in the corridor enveloped in smoke. 'Come with me,' he shouted out, 'or you will perish in the flames.' 'No,' answered the soldier; 'but give me your blessing.' Another, caught in an inundation, allowed himself to be drowned rather than leave his post. The military purposes of this wonderful subordination—probably in great part the result of the frequent application of the stick, a weapon which plays a most important part in the formation of the Russian soldier—will be best understood from another anecdote. At the siege of Warsaw, a young grenadier, addressing himself to an old soldier, and pointing towards the Polish entrenchments, said, 'What do you think, comrade—do you think we shall take those entrenchments?' 'I scarcely think we shall,' answered the other; 'they are too strong.' 'But,' added the young soldier, 'suppose we are ordered to take them?' 'Oh! then it will be another thing; if we are ordered to take them, we will take them.'"

—— The Rev. J. H. Bruhl, Missionary to the Jews at Bagdad, lately traveled through Syria, and writes as follows:—"A work of reformation is going on in the East. The light of Gospel truth has long been hidden under a bushel. But now, in however inadequate a degree, this light is becoming visible, and we doubt not that many will be gathered from darkness into light, and from the power of Satan unto God. I was happy to observe that both the American missionaries at Aintab, and also the numerous members of their congregation, take the deepest interest in our work; and as often as opportunity permits, speak a word of exhortation to the Jews. I also had the privilege of worshipping the Lord with about 700 natives, (Armenians,) who had discarded all superstitions and idolatrous practices, and form now, I believe, the most numerous Protestant congregation in the Turkish empire."

—— Mrs. Stowe, on occasion of her recent departure from England, delivered the following address, at the house of Mr. E. Baines, Leeds:—"It was with a thrill of feeling," said this distinguished lady, "that I first set foot on the shores of England—land of our fathers, and of our language, of our history, laws, and literature, whose poets have so thoroughly embalmed and consecrated it that each new object seemed to me well-known and familiar. The green ivy and holly, the crimson daisy, the primrose, the 'hedgerow elms,' the historic ruins, were all what I had read of from infancy, so that, even had there been none to welcome me, I

should have felt as if coming back to a home. But the homes of England and Scotland—that succession of bright, warm, secluded nooks of social love and peace, which have so freely opened themselves to me—these, are never to be forgotten, nor can those dear friends who are encircled by them. Now I am going; and to the last I find myself surrounded by kindness—leaving England as I found it, amid the tender care of friends only too kind. Nothing is more evident to the sojourner in England than this, that no order of men or things is here considered too sacred and immaculate for free inquiry and discussion. Everything here, however consecrated by rank or station, or antiquity, is given up to the freest public handling and the most rigorous inquiry; and it does not become us, who profess to be the most progressive nation on earth, to shield any of our institutions behind the barrier of privileged silence, and require all mankind to take them on trust. I have visited in my pilgrimage the home of Clarkson. I passed a night in the chamber that for years was consecrated by his prayers, and from whence he ascended to heaven. There I reflected how the great cause of emancipation looked as impossible and hopeless in England as it does now in America; how Clarkson nearly lost his life in a public tumult at Liverpool; and yet that victory has been gained; faith, and prayer, and labour triumphed in England, and I trust shall yet triumph in America. It has, I hear, been said by some, that I have given to this cause time, health, and strength, that ought rather to have been given to my family; that a wife and mother should confine her thoughts to her own circle.—Of this I have thought most seriously, for I am conscious that I have truly given life-blood which I needed in the care and education of my children. But during the dreadful ravages of cholera in Cincinnati, and when 9,000 were buried in three months, I went out to a neighbouring cottage, and found a mother lying alone, helpless in her bed, and a sick baby by her side. I thought—is it not my duty to nurse this sick child? It occurred to me then that I had but little strength; that if I spent that, the destroyer might, at any moment, enter my own circle, and then who would nurse my children? Was that a selfish thought? Nevertheless, God helping me, I took the poor baby home, and we nursed it under my roof; it died there, and we buried it; in one week more my own darling, before so healthy, sickened of the same disease, and went the same way to the grave, and the destroyer passed through my family. But I did not lament that work of mercy, even though it had brought sorrow to me and mine. So is it in this cause. A wife myself, I have spoken for other wives; a mother, for other mothers; and, if it shall prove at last that I have thus spent strength and life that my children wanted, then may God remember them, as I have remembered the children of the poor slave! Let me thank these dear friends whose generosity and kindness has thus shown itself to me in the moment of my departure. Never will the memory of these friends in England and Scotland be effaced from my heart."

—— Under date of Tabreez, August 25, the *London Herald* learns, and the *Bangalore Herald* quotes, as follows:—"Couriers have just arrived here with the intelligence that the Shah had quitted Teheran, for Sultanieh, at the head of a large body of men, on the 20th inst.; 2,500 loads of gunpowder and other military stores had already been sent forward, part to remain at Sultanieh for reviews and evolutions, and part to be deposited along the frontier. Orders have also been received here by the Minister of War to send 6 cannons, 350 artillerymen, and 600 loads of ammunition, with four regiments of infantry, to the Khoi frontier. These important military movements have excited great attention, and it is rumoured that the Persians are on the eve of siding with the Russians against Turkey." This agrees with accounts received lately in Bombay direct.

—— The subjoined is taken from the *Atlas*:—"The following topographical particulars respecting the 'city of the seven hills, especially at the present moment, will be found interesting:—"The city occupies a triangular promontory of land between the Bosphorus and its inlet, 'the Golden Horn.' It is about three miles and a half in length and from one to four miles in breadth, and is enclosed by a triple range of walls, twelve or thirteen miles in circumference, and entered by twenty-eight gates. It is built on an undulating declivity, rising towards the land side. Externally it has an imposing appearance, with its mosques, cupolas, minarets, and cypresses, and its port crowded with shipping; but internally it consists mostly of a labyrinth of ill-paved, crooked, dirty lanes, and low built small houses, of wood or rough hewn stone. There are a number of public fountains, which amply supply the city with water. Its population is estimated at 400,000, including Galata and Pera, and it is composed of about 150,000 Greeks and Armenians, 20,000 Europeans, 60,000 Jews, and the remainder Turks and Albanians. There are between 300 and 400 mosques in the city and suburbs, 40 Mohammedan colleges, 183 hospitals, 36 Christian churches, 130 public baths, and 180 khans or inns, besides numerous bazaars, coffee-houses, and caravanserais. The seraglio is to the east of the city, and comprises an area of about three miles separately enclosed by walls, and extending down to the sea of Marmora. The Golden Horn is a fine harbour, deep enough to float ships of the largest size; it can receive 1,200 sail of the line, and is always full of mercantile and other vessels. On the north shore of the Golden Horn are the imperial arsenals and dockyards, there is always a very strong garrison of troops in this city, and many new barracks have been built by the late and present Sultan. The commerce of the port is extensive, but not so great as might at first sight be anticipated. The city is the see of the Greek, Armenian, and Catholico-Armenian patriarchs."

—— The Ganges arrived yesterday with Hongkong dates to the 11th ult. Of the revolutionary army we hear scarcely anything. The local insurgents still hold Amoy and Shanghae. Many attempts to recover these places have been made, but in vain, by the Imperialists. In all these conflicts there appears to be very little loss of life. Many of the Imperialists are no doubt chiefly anxious that the Emperor may have no excuse for taking off their heads, should his cause eventually triumph. A person by the name of Reynolds had been captured by the Imperial army, as he was on his way to the camp of the revolutionists with arms and ammunition. Some of his boatmen were killed, and himself would have been decapitated but for the representations of some foreigners. He was finally permitted to return to Shanghae. The protraction of this struggle, and the want of decisive success on either side, increase (we think) the probability of the interference, sooner or later, of European power. It would be strange if something or other did not occur that might be construed into an offensive or hostile act, a casus belli, by France, England, Russia, America, or the Dutch.

—— The *North China Herald* says:—"One party just returned from Nanking asserts that the Mongols are in that neighbourhood. Accounts from the north state that a very large levy (270,000) of Mongol Troops has been made, and about seventy thousand of them had marched southwards. Another futile attack was made by the imperialists on Shanghae on the 20th instant, in which report says the ex Taoutae led a body of troops on to the attack."

—— October 29, it adds:—"All that we can say about the war amounts to very little. The imperialists have made many unsuccessful attacks both by land and water, but the insurgents hold as firm possession of the city of Shanghae as ever. The ill-directed fire of the imperialists from the river having sent a ball into the Roman Catholic Cathedral, the Cassini ordered the Antelope higher up the river. The Taoutae placed an armed boat opposite the Custom-house which, as likely to lead to a collision with the insurgents, has been ordered off by the Spartan and is now lying in the Soor-chow Creek."

—— Governor Bonham has resigned.

—— The following proclamation has been issued by the Rajah of Travancore on the subject of slavery in that country:—

"With a view to the amelioration of the condition of the slave population, without at the same time doing injury to the other inhabitants, the following proclamation is issued:

1st—That the children of Sircar slaves which are born after the date of this proclamation shall be free.

2nd—That such persons though free must maintain the same regard for caste restrictions as has hitherto been observed.

3rd—That private slaves do not constitute property which can be seized in pursuance of decrees of courts or other orders for arrears of rent or taxes.

4th—That slaves are at liberty to purchase and hold property like the other inhabitants, and that their masters and others are forbidden to appropriate any such property to themselves.

5th—That injustice done to slaves will be regarded as a breach of the 9th Regulation of the year 1010, and will be punished accordingly.

6th—That in the case of property falling to the Sircar through want of heirs, the slaves connected with such property be regarded as free.

7th—That slave parents and children are not, without their consent, to be sold and separated more than 15 miles from each other.

8th—That the pay of slaves working for the Sircar is to be the same as that of free labourers.

9th—That both Sircar and private slaves are to receive a moderate allowance in the time of sickness and of old age.

10th—That children under 14 years of age, are not to be employed in work beyond their years and ability.

11th.—That a register is to be kept of all births and deaths among the Sircar slaves, that notice of births is to be given to the Proverthycaren within 30 days of their occurrence, and that a fine be imposed in case a proper register be not kept."

SATURDAY,—DECEMBER 3.

—— The *Englishman* says that the Amirs of Scinde, now detained at Dum Dum, have received permission from Government to remove to Hyderabad.

—— The *Telegraph and Courier* says:—"Our friend Nowrojee of the *Chabook* has come out with a slashing article on the gambling system and the Police. His charges against the guardians of the public peace are marked and emphatic, and he offers to prove to the satisfaction of Mr. Corfield, if called upon to do so, all that he has written. That Mr. Corfield will feel it his duty to institute an enquiry, cannot be for a moment doubted. What Nowrojee has written demands immediate investigation, and our Senior Magistrate is not the man we take him for, if he allows the matter to drop. We know but very little regarding the subject, seeing gamblers almost weekly brought up before the Court of Petty Sessions, we imagined the Police to be zealous in the performances of their duty. Until the case is decided, we will not venture to express any opinion."

—— The *Mauritius Gazette*, of October 28, says:—"The sum demanded by the Queen of Madagascar previous to opening the ports of that island—drs. 15,000—has been subscribed by the various merchants, and is shortly to be conveyed to Tamatave."

—— The deaths in Bombay last month were 1,534, viz.: Europeans 25; Indo-Britons 5; Native Christians and Jews 61; Mahomedans 351; Parsees 79; Hindus 1002; unknown 11.—By Cholera 559. Of the whole 684 were born in Bombay. The low proportion always observable, of persons born in Bombay, seems to show that the population of this place has increased very rapidly, by augmentation from without.

—— A Great Exhibition has been opened Oct. 9 at Batavia, for developing the resources of Netherlands India. During the first month, it was visited by 17,000 persons.

—— 717 tigers were destroyed on the Island of Java, in 1852.

—— It is said that the Emperor of China's force, in the vicinity of Shanghae, numbers 75,000 men.

—— The Rev. Mr. Morton has been ordained at Shanghai, as a Missionary, to be associated with Dr. Bettelheim, at Loo-choo.

—— The following is from a commercial letter, dated Shanghae, printed in the *Bombay Times*: "The community have been gratified with the perusal of a clever and amicable letter addressed to the foreign consuls by Loo, the commander of the insurgents in the city, complaining of the absence of neutrality on the part of the American commissioner and vice consul, and praying them to carry out their profe-sions and "assist neither party." Loo informs us that he is directly acting under the orders of Taepingwang at Nankin, with whom he is in constant correspondence. He presages the speedy overthrow of Pekin and the Tartar dynasty: and consequent on the above the establishment of a new sovereignty favorably disposed to foreigners and their commerce."

MONDAY,—DECEMBER 5.

—— The Rigt Hon. the Governor returned to the Presidency on Saturday.

—— The *Bombay Times* says that a large supply of that invaluable medicine, Fish Liver Oil, is about to be sent from Cannanore hither, for the hospitals of the Presidency.

—— A sermon was preached yesterday sen-night at Christ Church, Byculla, by the Rev. G. Candy, in behalf of the Indo-British Institution, and Rs. 850 were contributed.

—— The Calcutta *Morning Chronicle* says:—"We have heard that Colonel Outram goes as British Envoy, or Ambasador, or whatever the functionary is called who represents our country at the Court of Persia, in the room of Lieutenant Colonel Justin Shiel, whose health has compelled him to withdraw from the appointment and return to England. Colonel Outram would be well placed in Persia, where his talents and political acquirements would be particularly useful in case of war having broken out in Turkey, whence it is probable the flames would spread into Persia, which country is so situated as to render her maintaining a perfectly neutral position next to impossible.

—— The *Calcutta Gazette*, of the 23rd ultimo, contains the appointment of Dr. O'Shaughnessy as Superintendent of Electric Telegraphs in India, and of Deputy Superintendents in Bombay, Madras, and Bengal, of Dr. Green, Mr. R. L. Brunton and Mr. C. Shepherd. Dr. Green's staff of Assistants arrived on Friday by the *Owen Glendower*.

TUESDAY,—DECEMBER 6.

—— The *Telegraph and Courier* says:—"On Frsiday last, the Monitors and Pupils of the Money Institution, assembled in their Library, for the purpose of bidding farewell to their late Superintendent, the Revd. W. S. Price, and presenting him with a testimonial of their esteem and affection, consequent on his departure. Mr. Price has for three years

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occupied the post of Superintendent to the Money Institution, at the request of the Committee of the Church Missionary Society, but as he desired to be engaged in more direct Missionary work, he is now proceeding to Nassick. The testimonial consisted of a very handsome sandal wood writing desk, inlaid with ivory, and ornamented with Native mosaic work."

—— It appears that even our small piece of railway is not without importance as an aid to the police. A fugitive culprit was making the best of his way to Tannah, when a party alighted from the train at Sion, took him into custody and brought him back.

—— Brazil, it is said, is about to extend 3 millions sterling upon Railway enterprizes.

—— A contemporary says:—"We perceive from the proceedings of the last Monthly Meeting of the Agri-Horticultural Society of India, that Captain Hollings is continuing at Shahpore in the Punjab, the experiments on the Muddar Gutta Percha. He has induced the natives of the district to extract the milky substance from that plant, and manufacture it according to the English method. The result appears to be excellent Gutta Percha. The specimens submitted are, however, to be forwarded to Mr. Brunton, Assistant Superintendent of the Telegraph at Madras, who was for many years Assistant Manager of a large Gutta Percha Manufactory. According to Dr. O'Shaughnessy, should it succeed, subterranean Telegraphs will speedily supersede the present communication above ground."

—— We learn from a report in the *Bombay Times* that one of the recruits that landed from the Earl of Balcarras the other day, killed himself by drink, the same night. The canteen did its work very summarily in this instance, and added another to the innumerable proofs already furnished that the Honorable Company maintains and subsidizes in the very midst of its own troops its own greatest enemy; an enemy that wins more than one Plassy back from the conquerors of India every year.

—— Three other inquests are mentioned in the same columns, the result of each being a verdict of 'accidentally drowned.' Will anything ever be done to avert these casualties? In many cases the wells might be covered over, and pumps introduced.

WEDNESDAY,—DECEMBER 7.

—— Mr. Kight advertises the public, by circular, that he purposes to make a balloon ascent on Saturday, 4 P. M., from the open space behind the Grant Road Theatre.

—— The *Telegraph and Courier* says:—"In the event of an European war, we believe Sir William Gomm will be required at home sooner than he anticipates, to make room for a younger and an abler man. By the mail which we expect almost hourly, we expect to receive intelligence of the first shot having been fired, and when once hostilities have commenced, it is an impossibility to speculate when and where they will terminate. An army of observation will be placed on the frontiers of Affghanistan, of sufficient strength to occupy the entire country, if required, and at the head of that army will be placed Lord Frederick Fitzclarence. A portion of the Bombay Army will be required for service in Egypt, and we hear that the arrangements for the equipment and dispatch of a field force, have all been made, and are ready to be carried into execution the moment the mandate arrives. Two months ago the Marine authorities were called upon to report to the Quarter Master General of the Army the vessels which they could place at the service of Government for active service."

—— The Archbishop of Canterbury, in his last charge to the clergy, used the following language:—"The primary error of the perverts, and that to which all others may be traced, lies in forming an idea of the Church which the Scripture does not warrant—an idea which virtually transfers to the Church, itself acting through its ministers, the power and authority which really and solely belong to the Church's Divine Head and Founder; with such of those who have left us, this has been the chief ground of the perversion; and others who, though withheld from taking their final step, are in that hesitating and doubting state, which must keep them strangers to the peace and comfort of the confirmed believer. The Church was made to occupy the place which had belonged only to the Great Head and Author of the Church, a conclusion too flattering to the passions, and too alluring to the interests of men, not to be adopted and encouraged."

—— Luximon Dondoo has been sentenced to transportation for ten years, for forgery of Mr. A. Dunlop's name.

—— Some idea of the vast extent of the undertakings relating to the embellishment of Paris, may be formed from the statement that their cost will be not less than £10,000,000. The palatial structures of the Rue de Rivoli, commenced (if we remember rightly) by the first Napoleon are to continued to the Hotel de Ville, a distance of a mile and a half from their commencement at the place de la Concorde. Another magnificent street will extend from the Hotel de Ville to the Strasburg railway station. A left wing is to be given to the Tuilleries, reaching to the Louvre, and enclosing the grandest square in the world. A railway is to encompass the whole of Paris, in such a manner that it will unite at the metropolitan lines of railway. A vast palace is being erected for the Exhibition of 1855. Concerning this, a correspondent of the *London Times* writes as follows: "This remarkable building, which is intended to remain as one of the grandest palaces of Paris, is being built entirely of stone in the most solid and substantial manner, and considering the materials, of extraordinary dimensions. It is between 800 and 900 feet long, by about 400 feet broad. The walls are long series of massive arches rising above one another, each arch being intended to form one great window of glass. Each long side is broken by a great building, which projects some distance, and contains one of the principal arched entrances, and the offices and apartments for the superintendents and officers of the Exhibition. The walls have already been raised above the first tier of windows, and in some parts above the second, and, from there being no pillars or columns as yet in the interior, the space included appears even greater than that contained in our Crystal Palace. How this vast space is to be covered in I could not discover, but the effect already produced by the long series of massive stone arches rising over arches, which by the very repetition increases the idea of size and grandeur, is very remarkable. It certainly promises to be a noble palace, and to occupy a very prominent position among the monuments of this splendid city."

THURSDAY,—DECEMBER 8.

—— A Madras paper informs us that permission has been granted by the acting P. M. G. to purchase 100 American clocks, at Rs. 15 each, for the Post offices of that presidency.

—— There are 300 Missionaries employed by the London City Mission.

—— The *Delhi Gazette* announces the demise of the Rajah of Jhansi.

CIVIL APPOINTMENTS, &C.

POLITICAL DEPARTMENT.

Bombay Castle, 7th December 1853.

Major J. Tait, C. B., resumed charge of his appointment, as Commandant of the Southern Mahratta Irregular Horse, on the 30th ultimo.

By order of the Right Honorable the Governor in Council,
A. MALET, Chief Secretary.

JUDICIAL DEPARTMENT.

Bombay Castle, 2nd December 1853.

Mr. A. K. Forbes, Acting Judge and Session Judge of Ahmedabad, is allowed one month's leave of absence to the Presidency, under Section XI. of the Absentee Rules, prior to his embarkation for Europe on furlough.

Bombay Castle, 5th December 1853.

Under the provisions of Act. IV. of 1851, Mr. A. R. Grant, 1st Assistant to the Magistrate of Ahmednuggur, is vested with the full powers of a Magistrate, with the exception of the power to flog and review.

Bombay Castle, 7th December 1853.

The Judges of the Sudder Dewanee Adawlut have appointed Azum Soobrow Krishna Baput Acting Moonsiff in the Sholapoor Zillah.

By Order of the Right Hon'ble the Governor in Council,
C. J ERSKINE, Acting Secretary to Govt.

TERRITORIAL DEPARTMENT.—REVENUE.

Bombay Castle, 1st December 1853.

Captain H. Fenning, Acting Collector of Hydrabad, has been allowed leave of absence for one month, under Section IX. of the Absentee Regulations, to proceed to the Presidency, on Medical certificate.

Ensign W. G. Cumming, Supernumerary Assistant Superintendent Guzerat Revenue Survey, has been allowed an extension, to the 26th October 1853, of the leave of absence granted to him on the 2nd September 1853.

Mr. H. D. Rae, Supernumerary Assistant Superintendent Guzerat Revenue Survey, has been allowed an extension, to the 1st November 1853, of the leave of absence granted to him on the 22nd August 1853.

Lieutenant F. J. Stewart, Supernumerary Assistant Superintendent in the Revenue Survey and Assessment, Southern Mahratta Country, has been allowed leave of absence from the 5th instant, to proceed to the Presidency, to appear before the Examination Committee, for the purpose of undergoing an Examination in the Mahratta language.

Mr. J. E. Oliphant, Acting First Assistant Collector of Kaira, has been allowed an extension, to the 20th instant, of the leave of absence granted to him on the 11th October last.

By Order of the Right Hon'ble the Governor in Council,
H. E. GOLDSMID, Secretary to Government.

Bombay Castle, 3rd December 1853.

Mr. H. Young, Collector of Customs, Reporter General on External Commerce, and Opium Agent at the Presidency, is allowed to resume charge of his duties; and the unexpired portion of the leave of absence granted to him on the 23rd February 1853 is cancelled.

Mr. H. Young, Collector of Customs, Reporter General on External Commerce, and Opium Agent at the Presidency, resumed charge of his duties on the 3rd December 1853.

By Order of the Right Hon'ble the Governor in Council,
C. J. ERSKINE, Acting Secretary to Govt.

Bombay Castle 6th December 1853.

Mr. M. J. M. Stewart Acting First Assistant Collector of Dharwar, has been allowed a further extension, for three days, under Section XII. of the Absentee Regulations, of the leave of absence granted to him under date the 24th August last.

Mr. E. D. Neave, 2nd Assistant to the Collector of Khandesh, has been allowed an extension, for ten days, under Section. XII. of the Absentee Regulations, of the leave of absence granted him on the 14th October last.

Bombay Castle, 7th December 1853.

Lieutenant R. M. Johnstone, Acting Deputy Collector, Hydrabad, is allowed leave of absence for one month, under Section XI. of the Absentee Regulations, to proceed to Jerruck, on private affairs.

Mr. J. H. Pelly, Supernumerary First Asssistant to the Collector of Dharwar, has been placed in charge of the Bunkapoor Talooka.

Mr. W. Sandwith, Third Assistant to the Collector of Ahmedabad, has been allowed leave of absence, from the 20th instant to the 5th proximo, under Section XI. of the Absentee Regulations, to proceed to Baroda, on private affairs.

Mr. J. W. Robertson has been appointed Second Assistant to the Collector and Magis rate of Broach.

Lieutenant G. E. Thomas, Supernumerary Assistant Superintendent Poona and Taunah Revenue Survey, has been allowed an extension, from 3rd to 12th November 1853, of the leave of absence granted to him on the 19th September and 14th November 1853.

Captain T. A. Cowper, Assistant Inam Commissioner, has been allowed leave of absence for one week, under Section XI. of the Absentee Regulations, to proceed to the Presidency.

The unexpired period of the leave of absence granted to Mr. J. Mitchell, Assistant Superintendent Revenue Survey, and Assessment Southern Mahratta Country, on the 27th October 1853, is cancelled from the 25th idem, the date of his return to his duties.

By order of the Right Honorable the Governor in Council,
H. E. GOLDSMID, Secretary to Government.

GENERAL DEPARTMENT.

Bombay Castle, 3rd December 1853.

Lieutenant Colonel Maughan, having returned to the Presidency, will resume charge of the Military and Marine Departments.

By order of the Right Hon'ble the Governor in Council,
A. MALET, Chief Secretary.

ECCLESIASTICAL DEPARTMENT.

Bombay Castle, 7th December 1853.

The Revd. C. Wodehouse, Assistant Chaplain of Hydrabad, is allowed a furlough to Europe for three years, on Medical certificate.

By order of the Right Hon'ble the Governor on Council,
C. J. ERSKINE, Acting Secretary to Govt.

Military.

Bombay General Orders

BY THE RIGHT HONORABLE THE GOVERNOR IN COUNCIL.

Bombay Castle, 1st December 1853.

No. 709 of 1853.—The undermentioned Officers have returned to their duty without prejudice to their rank, by permission of the Hon'ble the Court of Directors.

Captain C. R. Baugh, 9th Regiment N. I. Lieutenant R. F. Wren, 3rd Regiment L. C., Surgeon I. W. Winchester Medical Establishment and Assistant Surgeon T. I. Young Medical Establishment.—Date of arrival at Bombay 22nd November 1853.

Bombay Castle, 2nd December 1853.

No. 710 of 1853.—The following Officers temporarily placed at the disposal of His Excellency the Commander in Chief for regimental duty in G. G. O. No. 84 dated 5th February last are directed to resume their several appointments Vizt.

Lieutenant F. G. Newnham, 3rd in Command Candish Bheel Corps.

Lieutenant J. T. Nicholson, 2nd in Command Guzerat Irregular Horse.

No. 711 of 1853.—The undermentioned Officers have been granted by the Hon'ble the court of Directors extensions of leave for the period specified Vizt.

Major R. W. D. Leith, Six Months.
Major C. B. Morton, Ditto.
Captain L. M. Valiant four, Ditto.
Ensign G. A. Muttelelbury, three Months.
Ensign S. K. Hankin, Six Months.

The undermentioned Officers have been permitted by the Hon'ble the court of Directors to retire from the service from the dates specified Vizt.

Lieutenant Colonel Charles W. Grant, from the 2nd July 1853.

Major G. N. Prior, from the 3rd August 1853.

Lieutenant A. W. Sibthorpe, from the 27th July 1852.

No. 712 of 1853.—The following Extract para 4 of a despatch from the Hon'ble the Court of Directors No 68 dated 12th October last is published for General information.

Captain R. Taylor 2nd Madras Light Cavalry and Lieutenant Robert Goldie 27th Bombay N. I. proceeded in Carge of Recruits to Bombay on the Ship "Ascendant." They will be considered as having returned to duty, Captain Taylor on the arrival at Madras of the Steamer "Lady Jocelyn" leaving England on the 15th of October and Lieutenant Goldie on the arrival at Bombay of the Overland Mail leaving England on the 4 October by which respectivily they the would have returned had their services not been reqnired on the "Ascendant."

No. 713 of 1853.—Lieutenant" Dickinson Executive Engineer Ahmedabad is allowed leave of absence for one month from the 15th October to proceed to Bombay on private Affairs Assistant Surgeon Mahaffy performing his duties on his responsibility.

By Order of the Right Hon'ble the Governor in Council,
(Signed) T. MAUGHAN, Lieutenant Colonel,
Secy. to Govt

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ASIATIC SOCIETY MUMBAI